CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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GREEK CHURCH IN RUSSIA.

The following brief account of the Greek church in Russia, is drawn off from the *Preliminary Memoir* prefixed by Dr. PINKERTON to his translation of a work by Archbishop PLATON, entitled—"*The present state of the Greek Church in Russia.*"

"The first dawn of civilization in Russia does not appear to have commenced until the introduction of Christianity, towards the close of the tenth century. Before that period the inhabitants were sunk in the deepest ignorance, and their religion consisted chiefly in the worship of Nature, which they represented under the character of a female. They paid religious homage also to different objects in nature, such as *fire*, which they considered to be the creator of thunder called *Perun*, and to the *earth*, under the name of *Volata*. At the same time, however, they believed in the immortality of the soul, and a future state of rewards and punishments.

In the year 955, the Grand Princess *Olga* having visited Constantinople, and being honourably received by the then reigning emperor, Constantine VI. was instructed in the doctrines of Christianity; and, at her own desire, baptized into its faith by the name of *Helena*. On her return, she used all the influence in her power to introduce the new religion into Russia; but her exertions, though incessantly employed for upwards of fourteen years, proved insufficient to withdraw her son, the Grand Prince *Svetoslaff*, from the worship of *Perun*.—Her conduct and conversation, however, seem to have made a due impression on the mind of her grandson *Vladimir*, who, after her death, embraced the christian religion, and publicly professed it, by being baptized in 988. This prince was the instrument of effectually bringing over his subjects to the profession of christianity; and, from that period, the catholic and apostolical faith of the Eastern or Greek Church, together with all its ordinances, rites, and ceremonies, have been preserved among this people, nearly in the same state in which they were at first received and established.

On Christianity becoming the religion of the Russians, their princes began to have a more immediate intercourse with the sovereigns of other christian kingdoms; and in order to promote the diffusion of knowledge and civilization among their subjects, they invited learned foreigners to settle in their dominions. Of such as accepted their invitations, the greater number were Greeks from Constantinople, who not only assisted in establishing and organizing schools, but zealously propagated the christian faith throughout the empire, and generally occupied the chief offices in the newly formed church.

By the labours of such men, under the direction and authority of the Grand Princes, many useful books were translated out of the Greek into the Sclavonian language, and many schools founded in different parts of the country, in which the youth were instructed in the principles of christianity, and other branches of useful knowledge."

But the progress of civilization and christianity was greatly retarded, for two hundred years, by the erruption of the Mongol Tartars, in the 13th century. It was not till the accession of the present dynasty of Romanzoff to the throne in 1613, that general civilization became an object of the first importance.

"The schools of the clergy, or *spiritual schools*, as they are called, belong to the most ancient institutions for learning, in Russia; for, during the dark ages, as in other countries of Europe, any degree of literary knowledge, which existed among the Russians, was confined solely to the clergy; and till the establishment of the public schools, in the beginning of the last century, they were the only seminaries of education in the empire.

The chief object of these schools is to train up a sufficient number of young men for the priestly office; and from the time of Peter the Great, none have been admitted into them except sons of the clergy."

The principal subjects of study in the *spiritual schools*, at the first introduction of christianity, were the Greek and Sclavonian languages, and the writings of the Greek fathers. The Latin afterwards became the classical language, and scholars were taught grammar, rhetoric, philosophy and divinity. This continued to be the course of education till the end of the sixteeenth century. The system of instruction has since then been from time to time enlarged. The schools of the highest order, or *Academies*, as they are called, are those of Alexandroff, Kazan, Kief, and Moscow. These four are particularly appropriated for training up the most hopeful young men to the office of teachers in the spiritual schools.

"The number of spiritual schools, in different parts of the empire, is 58; of which four are academies, thirty-six seminaries, (one in every diocese, under the particular direction of the bishop,) and eighteen inferior schools, in which the Russian language, arithmetic, and the doctrines of christianity, are the chief subjects of study. These eighteen schools were erected A. D. 1800, at several of the seminaries, and in other parts of the empire, for the sake of those scholars who were reckoned incapable of pursuing, with advantage, the more extended course of education established in the academies and seminaries.

In these fifty-eight spiritual schools, upwards of 26,000 young men are at present educated, principally at the expense of government. The number of scholars in the four academies, is about four thousand, with upwards of fifty preceptors; and in the thirty-six seminaries, there are above twenty thousand scholars, and two hundred and ninety-seven teachers. In the eighteen schools, there are nearly two thousand scholars, and thirty teachers.

The sons of the clergy are usually sent to these institutions when about ten years of age. They begin with the Latin and Sclavonian languages; and, according to their progress in these, are advanced into the higher classes, to be instructed in the different branches of science above mentioned.

In each of the clerical schools, an annual public examination takes place, under the inspection of the archbishop or bishop, when such of the pupils as have finished their studies have the choice either of taking immediate steps for ordination, as secular or parochial clergymen, or of entering into the monastic life; which latter is often preferred by young men of talents, as it is the only channel for rising to the higher preferments in the Russian church.

Except the four academies, all the spiritual schools were formerly supported by tythes of corn from the lands belonging to the monasteries and churches; but in 1764, the crown took possession of these lands, and appropriated the sum of 38,000 rubles per ann. for their support. At that period, the number of schools was twenty-eight, in which about 600 scholars were educated; but, in the course of about twenty years, the scholars increased to 12,000; in consequence of which, the annual sum granted for their support was raised to 77,000 rubles. Soon, however, the continual increase of the number of scholars rendered even this sum insufficient; and the Emperor Paul, accordingly, in 1797, augmented it to 180,000 rubles; and by his present Imperial Majesty, Alexander, it was, from the same cause, raised, in 1807, to 362, 555 rubles."

Notwithstanding the munificence of his present Majesty, in doubling the annual allowance formerly granted for the support of the schools, yet much inconvenience is still felt by them in the want of proper books. The greater number of the schools have no libraries.

The secluded and monastic mode of life of the young students designed for the priesthood, allows them but few opportunities of mixing in civil society, and hence they are prevented from attaining that comprehensive general knowledge; that polish of manners, and freedom of address; which are so essential for enabling them to perform, with advantage, the duties of a christian minister. The very dress* they are obliged to wear, on their admission to the priestly office, tends to exclude them from mingling with polished company.

The Russian clergy are divided into the *Regular* and *Secular*. The former are all monks, and the latter are the parochial clergy.

The *Regular* clergy are obliged to lead rigid and recluse lives; are forbidden animal food, and are not permitted to marry after entering into this order.

The *Secular* priests must all have been educated in the spiritual schools, and must be married before they can be ordained to these offices; but are restricted from marrying widows. A second marriage forever excludes them from the priesthood.

"From what has already been mentioned, respecting the education of the clergy, it naturally follows, that the state of learning amongst the secular priests must have undergone a great change for the better, since the beginning of the last century. The judicious measures employed by Peter the Great, and his illustrious successors, to procure to the clergy a regular education, and to dispel the ignorance and superstition in which every class of their subjects was involved, together with the vigilant and strenuous exertions of the present government in promoting civilization and the interests of religion, have already greatly ameliorated the general state of knowledge and manners among the higher ranks of society, and likewise among the clergy, and must ultimately be productive of the most salutary consequences to the lower orders of the people."

The duties of a secular priest, in Russia, are extremely laborious, so that he has but little leisure for study. This, undoubtedly, tends to damp their ardour and zeal in promoting the interests of morality and religion.*

According to a statement published by the Holy Synod, in 1805, it appears that the number of the secular clergy amounted to 93,726.

"Among the peculiar privileges of the clergy, may be mentioned their complete exemption from all civil taxes. They are also exempted from corporeal punishment, even in the case of committing capital crimes; and, according to an *Ukaz* of 1801, they are permitted to hold lands. The greater part of their support is derived from the free-will offerings of their parishioners, and their revenues are comparatively small.

The whole Russian empire is divided into thirty-six dioceses or *eparchies*, which, in extent, are nearly the same with the divisions of the empire into provinces or governments. In these, there are 483 cathedrals, and 26,598 churches,† which are, in general, magnificent buildings.—Formerly, many of them were of wood, but now they are mostly built of brick; and comparatively few of the wooden churches remain. A foreigner, in particular, is forcibly struck with the elegance of these fine edifices, raising their gilded spires amidst the humble *isbaz*, or huts, of the peasantry."

In the Russian Churches, the *altar* is situated at the east end of the building so that the congregation always worship with their faces toward the rising sun. The altar is separated from the body of the church by a screen, upon which, as upon the walls of the church, generally are painted representations of our Saviour, the Virgin, the apostles and saints. The Russian churches are not only without pulpits, but have no seats for the congregation. The congregation all stand, and the service is performed chiefly upon a platform in front of the altar.

"The service of the church is contained in upwards of twenty volumes folio, all in the Sclavonian language, which, though the ancient language of the country, is not well understood by the greater part of the modern Russians.

The Russians make no use of a complete copy of the Bible in their churches; they have only extracts from the Old Testament and Epistles; and even many of the clergy, in the country, do not possess an entire copy of the Scriptures.—Both in monasteries and parish churches, the service is performed three times a day. It begins in the evening of the preceding day, as among the Jews: the vespers, at sunset; the matins, between four and five in the morning; and the liturgy, or communion service, between nine and ten. The greater part of the service consists in psalms and hymns, which, according to the *Regulation*, ought to be sung, but are now mostly read.

The wisdom of Peter the Great is in nothing more conspicuous than in the prudent regulations which he introduced into the monasteries and nunneries of Russia, and the restrictions which he laid upon the entering into the monastic state. These, since his time, have effectually remedied the disorders which formerly prevailed among the monks and nuns, and prevented indolent peasants, and others, from abandoning society, a practice so hurtful to the interests of the community in every nation, but peculiarly so in Russia, where the proportion of population to the extent of territory is still so small.‡

At the present day, the monasteries and nunneries of that empire, in comparison of what they formerly were, are literally deserted; for, in 327 monasteries, we find no more than 4901 monks; and in 91 nunneries, 1696 nuns. The monastic order, however, cannot be altogether abolished among the Russians, without an essential change in the constitution of their church; for the higher ranks of the clergy can only be chosen from amongst the monks. On this account, it is an object of great importance with government that such men should enter into this order as may afterwards prove worthy the offices of spiritual fathers and rulers of the people.

The nunneries in Russia, at present, are properly nothing but asylums for aged or unfortunate females, who there spend the remainder of their days in retirement, most of them usefully employed: and it were altogether inconsistent with justice and truth to consider them as belonging to those retreats of licentiousness and vice, covered with the black veil of feigned devotion, of which we have so many shocking accounts in ecclesiastical history."

The form of government in the Russian church was essentially altered by Peter the Great. When he ascended the throne, the power of the *patriarch* was almost equal to that of the *Tzar*. In 1700, on the death of Adrian, the last patriarch, Peter abolished the patriarchal office, and appointed an *Exarch*, whose powers were more limited; and in 1721, he abolished the Exarchy, and instituted the *Holy Legislative Synod*, a body of clergy appointed by himself, and at the head of whom is a layman, who has a negative on their doings till laid before the Emperor.

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* "The Russian clergy are all dressed in the wide flowing robes of Orientals, and are obliged to wear long beards, and their hair floating upon their shoulders. This gives them a reverend appearance, which tends not a little to impress the vulgar with false ideas of their sanctity, and also becomes a bar to their having a free intercourse with people of every condition. To change the dress of the clergy, however, would prove difficult; for the people look upon it as holy—as the manner in which Christ and his apostles were arrayed, and, therefore, the only habit in which his ambassadors should appear."

* "Comparatively few publications, either of a moral or religious kind, come from the pens of the clergy; and as for religious magazines or journals, those invaluable channels of general instruction, which have tended more, perhaps, of late years, to promote the interests of religion and morality in Great-Britain than any other kind of publications, they are, as yet, but little known in Russia."

† "In Russia, the rage for building churches and monasteries, in the 16th century, was so great that *Ioan Vasillivitch* was obliged to put a stop to it by an *Ukaz*. Moscow alone once contained, according to a proverbial expression, her *sorok sorokoff* or *forty times forty* churches!"

‡ "The present number of inhabitants in the whole Russian Empire is upwards of 44,000,000; of which 3,000,000 belong to Siberia. But, according to the best Russian statistical accounts, this vast empire, exclusive of that great tract of country in Siberia, lying to the north of the 60th deg. of latitude, and of the many extensive sandy *steppes*, or deserts, without water, in the southern parts of Asiatic Russia—exclusive, I say, of these uninhabitable parts, which include almost one-third part of the whole empire, Russia contains good arable land capable of supporting 600,000,000 of inhabitants; so that her present population, though rapidly increasing, is not one twelfth of what she is capable of supporting."

From the Monthly Repository.

"*I and my Father are one.*" JOHN X. 29.

This and some corresponding texts have been so often and so well explained to signify simply one in mind—in will—in purpose—chiefly, if not wholly, in reference to the gospel dispensation—that I am not about to retrace the argument by insisting in detail upon this very obvious construction of them—obvious as the light to minds unblinded by early prepossession or habitual prejudice.

But it cannot be uninteresting to consider briefly in what sense these declarations were received by those to whom they were addressed.

The Jews were always on the alert to entrap our Saviour in his discourses, and to catch at any equivocal expression that might fall from him, capable of being twisted into an offensive import. It is not, therefore, from his implacable enemies that I would seek an elucidation of his meaning in any instance, especially in passages, perhaps, designedly ambiguous, to revolt the impracticable stiffness of their hearts.

Rather would I have recourse to his chosen friends and disciples for *their* understanding of any declarations that passed his lips, and which have since become the subjects of controversy; and *that*, fairly ascertained, should, in my humble apprehension, prevail decisively.

I ask, then, did those friends and disciples who accompanied his ministry, and whose faith in what he uttered was implicit, understand him as asserting that he and his Father were "one God?" What indications escaped them of their understanding him in this awful and overpowering sense? Did they cover their faces and fall prostrate in his presence? Did they subsequently associate with him, oppressed by the consciousness of his divinity—even with that hesitation and restraint which any of them would have felt, if apprised that they were conversing with Cæsar in disguise, however much encouraged by his condescension? We know the contrary of all this; that his disciples to the last conversed with him without embarrassment, affectionately, familiarly, however respectfully; and that the tone of the intercourse they held with their Master was scarcely changed, after he had ratified his divine mission by emerging from the tomb.

What then is the clear deduction from these premises?

Is it that which I have recognized in the commencement of this paper?

Or, are we to vindicate the Jews in the strained constructions they put, or affect in their malice to put, upon his divine communications, and confess that they did *not* misinterpret or misrepresent them?

Or, to maintain that his disciples chatted with the Almighty, knowing well with whom, and seated themselves at table with him, so undauntedly, that one of them scrupled not to recline upon his bosom?

Or, to contend that the orthodox of this generation understood what Jesus said, but that his confidential disciples, to whom, in their retirement, he was accustomed to expound what he had declared ambiguously in public, did not?

It is a choice of difficulties that I present to these impatient theologians; more than suspecting, that, arrogant as the assumption might appear, they would, one and all, incline to choose the last as the least. BREVIS.

ROSSEAU'S TESTIMONY TO CHRIST.

[The name of Rousseau, says the Christian Reformer, is commonly associated with infidelity; but he had his moments of doubt when he inclined to Christianity, and in one of these he penned the following eloquent eulogium, on the character of our Saviour as portrayed in the four gospels.]

"I confess that the majesty of the Scriptures astonishes me, that the sanctity of the gospel speaks to my heart. View the books of the philosophers with all their pomp: what a littleness have they when compared with this! Is it possible that a book, at once so sublime and simple, should be the work of men? Is it possible that he, whose history it records, should be himself a mere man? Is this the style of an enthusiast, of an ambitious sectary? What sweetness, what purity, in his manners! what affecting grace in his instructions! what elevation in his maxims! what profound wisdom in his discourses! what presence of mind, what delicacy, and what justness, in his replies! what empire over his passions! Where is the man, where is the philosopher, who knows how to act, to suffer, and to die without weakness and without ostentation? When Plato paints his imaginary just man, covered with all the ignominy of guilt, and deserving all the honours of virtue, he paints Jesus Christ in every stroke of his pencil: the resemblance is so strong that all the fathers have perceived it, and that it is not possible to mistake it. What prejudices, what blindness, must they have, who dare to draw a comparison between the son of Sophroniscus and the son of Mary? What distance is there between the one and the other! As Socrates died without pain and without disgrace, he found no difficulty in supporting his character to the end; and, if this easy death had not shed a lustre on his life, we might have doubted whether Socrates, with all his genius, was any thing but a sophist. They say that he invented morality. Others before him had practised it: he only said what they had done; he only read lessons on their examples. Aristides had been just, before Socrates explained the nature of justice; Leonidas had died for his country, before Socrates made it the duty of men to love their country; Sparta had been temperate, before Socrates praised temperance; Greece had abounded in virtuous men, before he defined virtue. But where could Jesus have taken among his countrymen that elevated and pure morality, of which he alone furnished both the precepts and the example? The most lofty wisdom was heard from the bosom of the most furious fanaticism; and the simplicity of the most heroic virtues honoured the vilest of all people. The death of Socrates, serenely philosophising with his friends, is the most gentle that one can desire; that of Jesus expiring in torments, injured, derided, reviled by a whole people, is the most horrible that one can fear. When Socrates takes the poisoned cup, he blesses him who presents it, and who at the same time weeps: Jesus in the midst of a horrid punishment prays for his enraged executioners. Yes; if the life and death of Socrates are those of a philosopher, the life and death of Jesus Christ are those of a God. Shall we say that the history of the gospel is invented at pleasure? My friend, it is not thus that men invent; and the actions of Socrates, concerning which no one doubts, are less attested than those of Jesus Christ. After all, this is shifting the difficulty instead of solving it; for it would be more inconceivable that a number of men should forge this book in concert, than that one should furnish the subject of it. Jewish authors would never have devised such a manner, and such morality; and the gospel has characters of truth so great, so striking, so perfectly inimitable, that its inventor would be still more astonishing than its hero."

For the Christian Register.

Remarks on the Character, condition and Creed of the Jews.

In the *Horæ Biblicæ of Butler* may be found a very curious and succinct History of the Jews. It is known that the Scriptures leave us with the captivity of Babylon and the war of Asmonæa, and that Josephus, the Jewish historian, in a way more minute than might be expected, from the various and difficult labours of his eventful and ambitious life, traces their vicissitudes along till their final dispersion. Mr. Butler, with an industry that is well worthy of imitation, has given a particular and elaborate account of that part of the history of this unfortunate race which relates to that period of time which intervened between the return from the captivity and the birth of Jesus Christ. He explains this period in a very satisfactory manner—a period of about 489 years, commencing with the year when Zerrubbabel was commissioned by Cyrus to rebuild the Temple, and the destruction of the Asmonæan Family by Herod. This is done by drawing out genealogical tables, three in number; the first of which is entitled *Stemmata Zerubbabellano—Pontifica*; the second, *Stemmata Asmonæna*, and the third, *Stemmata Idumæana*. These refer, however, only to the high and distinguished men among the Jews, and the immediate connecting links of the descending family chains. These Stemmata are more fully and completely presented in Anderson's *Royal Genealogies*, and particularly that of the Idumæan branch, in Noldius's *Historia Idumæa*, neither of which works have we had the pleasure of seeing—but merely make the assertion on the authority of Butler.

From the 70th year in the Christian æra—that is from the destruction of the temple by the Roman General Vespasian—the Jews have had neither temple nor high priest. In all that time, however, this very extraordinrry people have maintained a definitive and marked character. They have been exposed to every kind of suffering and persecution, and have lived through all, with all their distinctive traits of disposition and countenance. It will be remembered that the Emperor Hadrian, when he had obtained compiete supremacy over the Jews, forbad any one of them upon pain of death to make their appearance in Jerusalem. And this is confirmed by Jerome and Tertullian, and many others who indeed say that they were not even permitted to enter Judæa. According to Bishop Newton, in his work on the Prophecies (of which his considerations on the fulfilment of the Mosaical Prophecies forms the best part) at the end of the 13th century, they were banished from England by Edward I. but were permitted to return in Cromwell's time. Mezeray says they were banished seven times from France, and the last time by Charles VI. In the 15th century they were expelled from the kingdom of Spain by Ferdinand;—from Portugal by the successor of John II., Emanuel; and within the compass of a century from Prague by the Queen of Bohemia.

Basnage, however, has given the most authentic and well written history of the Jews. The mind of man shudders when it dwells upon the ever-shifting terrors of the panorama of their calamities; and they have not only had to endure the fearful privations and evils which are incident to the common state of humanity—but woes which the pen cannot write down, or the pencil pourtray. Indeed, when we run along the line from the past to the present, it seems as if no parallell could possibly elsewhere be found. We cannot bring their character into comparison with any thing we know in the whole annals of this world's history. Other nations have been deluged with the blood of revolutions, and demoralized by the licentiousness of courts and camps; infidelity has shed forth her poisons, and men have grown drunk with crime; fatal indeed have the Saturnalia been which left the moral image of the Almighty stained with error and dark with guilt;—but among all nations and all men, I know not where to find sufferings so bad and unutterable as those which the Jews have endured. "What have ye done, O ungrateful men, slaves in every country and under every prince, still ye serve not strange Gods. Why then has God, who chose you, forgotten you? Where are his ancient mercies? What crime—what atrocity more heinous than idolatry has brought on you a punishment, that even your repeated idolatries did not bring upon you?—Ye are silent! Ye see not what makes your God thus inexorable! Then recollect the words of your fathers;—*Let the blood of CHRIST be on us and our children; we will have no other King than Cæsar.* Be it so—the Messiah shall not be your King—continue slaves of Cæsar, slaves of the sovereign of the earth, till the church shall be filled with the Gentiles. Then only shall Israel be saved!"* W.

* The above quotation from Bossuet, made by Butler is singularly expressive and sublime. And as it unfolds to us some of the causes of the terrible doom cast upon the Jews, may be remembered as much for the simplicity of its truth as the magnificence of its eloquence.

To be continued.

For the Christian Register.

MR. EDITOR—Please to insert in your paper the following *clerical anecdote.*

In the town of P——a number of benevolent persons of the two parishes united a few years since and formed a charitable society for the purpose of affording relief to the poor and destitute. Of this society the senior clergyman was president and the other secretary. It was among the arrangements that each annual meeting should be consecrated by prayer and an appropriate sermon alternately by the two clergymen in their respective meeting houses, which was accordingly put in practice. A few weeks since on a certain occasion, the secretary proclaimed that the time had arrived when a line of separation between those who maintain different religious sentiments, or, to use his own words, between trinitarians and unitarians, ought to be, drawn, and that all fellowship should be broken off. At the next meeting of the charitable society he assumed to himself the undivided performance of the religious services. Subsequently to which the officers of the society assembled and after making some arrangements the Rev. President observed that since our prayers and alms-deeds cannot ascend in unison to Heaven he must tender his resignation, this was followed by all the other officers and the society was dissolved after having for four years dispensed essential relief to the widow and orphan. On one occasion the distributing committee having among other objects of charity assigned one dollar to a poor widow with three children, the secretary was requested to deliver it, he accordingly called on the widow and interrogated her relative to her religious creed, and not receiving a reply which accorded with his own dogma he rejected her as an object of charity and actually withheld the dollar which was intended for her relief, and it was bestowed upon another person. What epithet shall we bestow, Mr. Editor, upon that religion which is devoid of christian charity, and what can equal that meanness which will deprive a destitute widow of a dollar which was charitably designed for her relief because her creed was not by a fallible man deemed correct?

PEACE AMONG CHRISTIANS.

To the Editor of the Christian Register.

DEAR SIR—Mutual concord and good will among those who call themselves the disciples of the Prince of Peace, is a subject in which I am unspeakably interested. It essentially affects every modification of my philanthropy. To me it is highly important, not merely as a member of a Christian Church, and a Christian community, but as a member of civil society, as a neighbour, as the head of a family, as a parent, and as a friend to mankind in the most unlimited sense. From considerations, therefore, drawn from every distinct relation I sustain in this life, or hope to sustain in a future life, I am grieved at every instance of disagreement among individual christians, and christian societies, especially where it results in unnecessary disruptions of christian societies, and the unnecessary multiplication of places for christian worship. I look upon this as more deeply fraught with present mischief, and more ominous of future mischief, to the cause of religion, and thence to the good of society, than any other circumstance I can mention. It is no less injurious to the temporal than to the spiritual or moral interests of the community. To describe its various and great evils, to investigate thoroughly and impartially its causes, and direct to a remedy, are objects worthy of the efforts of all to whom the cause of pure christianity, and the best interests of mankind are dear, and ought to employ many pens much abler than mine. I am willing, however, to contribute my mite, and would cheerfully submit, for a place in your columns, such remarks as you may think calculated to promote the important object whenever my occasional leisure will admit.

Permit me, in closing for the present, to express the very high satisfaction I felt when I recently heard read a letter missive from the Congregational church and society in Canton, preparatory to the ordination of a minister. It appears that, with great unanimity, they have invited to assist in the solemnity, by their pastors and delegates, the Congregational Churches in their immediate vicinity, without regard to peculiarities of religious sentiments. This shows that they realize the blessings of peace and mutual good will, and wish their example to have the greatest possible effect. I most sincerely hope that all whom they have invited will attend on the occasion, and evince that they have deeply imbibed the spirit of him who so affectionately said to his immediate disciples—"*A new commandment I give unto you, that ye love one another,*" and "*By this shall all mem know that ye are my disciples, if ye have love one toward another.*" Your's, &c. GAMALIEL.

For the Christian Register.

MR. EDITOR—Having lately received a *Circular* from the American Education Society, I would ask permission through the medium of your paper to expose some of its extraordinary features, and to make some comments upon them, though sensible that the subject is deserving an abler pen. I have frequently been honoured by communications from that source, which have considerably enhanced my Post-Office bills, but have not proselyted me to believe that that the Kingdom of our Lord is to be advanced by measures so illiberal as are in operation by the managers of that society.

This *circular* begins by assuring the public, that the American Education Society "is neither local nor sectarian, for it assists youth of five different denominations." Here is a semblance of liberality. Because "it assists youth of five different denominations," the managers would endeavour to impress upon the public mind, that this society is established on a very broad basis. It is true, beneficiaries may be of different denominations, but their doctrinal sentiments must be of the same stamp; they must be thoroughly initiated into the mysteries of Calvinism: and it is well known, that those young men, who have embraced the more liberal and rational doctrines of Christianity, *have no part nor lot in the matter.*

But what in this *circular* most deserves attention, is, the plans devised to recruit the society's funds, which begin to have a declining aspect. After relating the pitiable diminution that the funds have experienced the two last years, they say, "What can be done? Let ministers be made life members by females. The sum is only forty dollars. Let education fields be set aside by farmers. Let marriage fees be devoted to this object by ministers. Let each minister take one beneficiary, in the first stage of his education, into his own family. Let Saturday afternoon be devoted to this object by mechanics. Let Sabbath fees be devoted to it by physicians. Let rich gentlemen and ladies each adopt a son, or become life members. Let each church support one." And then as a kind of climax to this long catalogue of "ways and means," they add, "Let every man when he makes his will, as he values the increase of those heavenly joys, which he hopes will soon be his, remember the American Education Society." What Christian can read this sentence without having his feelings shocked. What! is the *gift of God to be purchased with money?* Are people to be thus encouraged to rely on the merits of some charitable action as an equivalent for those moral excellencies, which only can increase the future joys of the faithful? Is the old papal doctrine of indulgences to be revived? The venders of papal indulgences, that extraordinary scheme invented by the popes to increase the revenues of the church, said, in commendation of their ware, "If any man purchase letters of indulgence, his soul may rest secure with respect to his salvation." Now we have it proclaimed to the people, "Let every man, when he makes his will, as he values the increase of those heavenly joys, which he hopes will soon be his, remember the American Education Society." How do these compare? Let your readers judge.

I trust there is too much good sense and undefiled religion in the community to be influenced by such corrupt motives. Those motives, which succeeded so well in the dark and ignorant ages of the church, cannot, I think, meet with much attention in our enlightened times. Still it is to be lamented, that in our times, there should be men, so determined to maintain the ascendancy of their party, as to resort to such sordid measures. After proposing various ingenious plans for fleecing money out of the people, they then hold up a motive, calculated to defeat all exhortation to holiness and virtue, that their future felicity will be augmented by becoming benefactors to a society, which so far, proves to be only an engine of party. Thus at a season, when the springs of nature are just ready to break, and when the mind is easily influenced, men are called upon to secure and enlarge their future joys by making a bequest to an institution for the purpose of training and systematizing young men to be as illiberal and persecuting as their masters, and these are to be the only pure teachers in the American Israel.

This besetting men for their money in the last stages of life, is no new device. Jerom says, that "that the priests of his time spared no tricks or artifices to get the estates of private persons; and he mentions many low and sordid offices, to which priests and monks stooped, in order to get the favour and estates of old men and women who had no children." And now men and women, who have no children, bachelors and widows are visited and teased by those who discover so much activity and possess so much disinterested benevolence in enriching the "Treasury of the Lord."* *Money answers all things* indeed, if men are encouraged to rely upon it in enlarging their hopes of heaven. If the people are encouraged to believe that heaven may be attained by befriending with pecuniary aid, this or that project, which has the sacred sanction of religion upon it, we may expect the progress of free inquiry to be retarded, the tone of christian morals declining and "pious frauds" again becoming fashionable. And should such a state of things prevail, in a few centuries, there would be need of another Wickliff, Luther, or Zwinglius to reform the American church and restore her to the faith and purity of the gospel. PASTOR.

*A common expression with the abettors of the A. E. Society.

CHRISTIAN REGISTER.

FRIDAY EVENING, JANUARY 25, 1822.

A trial is now pending before the Supreme Court at Philadelphia, in which Rev. William Hogan is charged with having disturbed the Congregation of the Catholic Church of St. Mary in the performance of divine worship. It seems he had been suspended for alleged disobedience. The disturbance which he is charged with having made is founded simply on his attending worship at the Church. It is alleged by the prosecutors that *mass* cannot be performed by catholic pastors in the presence of an excommunicated priest.

How the civil law can have cognizance of a case of this kind, we are at a loss to understand. It is not alleged that Mr. Hogan did not behave himself peaceably at Church. The validity of the prosecution, then, rests on a private rule of the Catholic Church, and we know not why the civil authority should take upon itself to enforce the private regulations of this church, any more than it should the creeds and the bye-laws of any of the numerous sects of religionists throughout the country.

Our readers will find a brief statement of the circumstances of Rev. Mr. Hogan's excommunication on the first page of the second number of this paper.

It appears, by a communication in Wednesday's Patriot, that on Saturday last, a number of distinguished members of the Massachusetts Legislature, both of the Senate and House, went to Charlestown for the purpose of visiting the Navy-Yard, and that, on applying for admission, the commanding officer informed them that it was with extreme regret that he found himself obliged to refuse them admittance, but that his orders from the commissioners at Washington made it his imperious duty to do so.

By the arrival, at New-York, of the U. S. schooner Shark, accounts have been received from Sierra Leone, as late as Nov. 1. The colonists there were all well, but on the coast of Africa, the mortality had been very great. During the last year, upwards of two-thirds of the white European and American emigrants had died. The British cruisers had suffered very severely, particularly in officers. Mr. Winn, his wife, Rev. Mr. Andrus, and six blacks, died in July and August.

The Shark boarded a good many Guineamen on the coast, some of which she detained some time. No American vessel was heard of, and it was pretty well ascertained that no American citizens are, at present, engaged in the traffic.

The British brig of war Snapper, boarded in July, on the coast, three French slave vessels, six Portuguese, and one Spanish.

It was estimated at Sierra Leone that 50,000 slaves had been sent from the coast within the last twelve months.

From a journal kept on board the shark, it appears that it is now considered that the most eligible situation for the location of the colony, is Cape Mesurado, about 200 miles S. E. from Sierra Leone. Mr. Ayres, agent for the American Colinization Society, was landed at Sierra Leone October 26.

The schooner Juno, Wm. Low, master, sailed from Salem on the third inst. for St. Domingo; and on the 7th, the wreck of the vessel came

on shore at Wellfleet. As one of the crew was found dead in the cabin, it is feared that the whole who were on board have perished. The persons on board beside the master, were two young men by the name of Hulin, (brothers,) two brothers also by the name of Phippen, all of Salem, and Nathaniel White, of Duxbury.

A man by the name of George Eyres was apprehended in this town on Sunday last, on suspicion of being one of the men concerned in the highway robbery mentioned on the last page. He has been examined and fully committed for trial.

Congress of the United States.

SENATE.

FRIDAY JAN. 11.—The business of this day was chiefly of a local and uninteresting nature. The Senate adjourned till Monday.

MONDAY JAN. 13.—The most interesting subject before the Senate, was the resolve of Mr. Johnson, of Kentucky, relative to the reference of controversies between different states, to the Senate of the U. S. Mr. J. spoke two hours in support of his motion; and the Senate proceeded on executive business.

TUESDAY JAN. 14.—Mr. Noble submitted a resolve calling for information respecting the application of U. S. monies in the state of Indiana. A list of the clerks, employed in the Treasury department, and their compensations, was received and read.

The Senate again considered the resolve of Mr. Johnson, which was before them on Monday.

WEDNESDAY JAN. 16.—The Senate was chiefly occupied this day, on resolutions previously submitted relative to establishing an uniform mode of choosing Electors of President and Vice-President of the United States, and representatives to Congress. After considerable discussion the subject was postponed to another day.

THURSDAY, JAN. 17.—Three local bills were read and committed.

The subject of choosing Electors was postponed to *this day week*.

Some other subjects of interest were also postponed.

The bill respecting the repair of the Cumberland road underwent a long discussion. A motion to lay it on the table succeded. *Adjourned.*

HOUSE OF REPRESENTATIVES.

FRIDAY, JAN. 11.—On motion of Mr. Walworth of N. Y. the Military Committee was directed to report on the expediency of changing the component part of the soldiers rations, so as to omit or reduce the quantity of *ardent spirits* it contains.

On motion of Mr. Butler, the bill for making military appropriations was postponed till Thursday. The discussion of the postponement was conducted with considerable earnestness and warmth. The bill for the apportionment of Representatives was taken up, and after some debate, it was agreed to make it the order of the day on Thursday. The House adjourned to Monday.

MONDAY, JAN. 14.—A bill providing for the recovery of runaway slaves, from other states was read twice.

The day was occupied in the consideration of the appropriation of public lands for the purposes of education. Mr. Gorham, of Massachusetts, spoke against the proposition at considerable length.

TUESDAY, JAN. 15.—A bill was reported, read twice and committed, in favour of certain revolutionary pensioners.

A resolve was submitted requesting information of the President respecting any abuse that may have been offered to our seamen in Spanish ports of America.

On motion of Mr. Mercer, the committee on the suppression of the slave trade was instructed to inquire whether the laws of the United States prohibiting the traffic have been duly executed.

WEDNESDAY, JAN. 16.—The Committee of Ways and Means reported that it was inexpedient to increase the annual appropriation for arming the militia.

The Secretary of War communicated the information called for by the House, relative to the disbursements of the Indian department, beyond the appropriations of the year.

THURSDAY, JAN. 17.—Mr. Williamson, of Me. called for information relative to the settlement of the boundaries between the United States and the British provinces.

The subject of the apportionment of representatives was called up in committee of the whole, and fixed at one for every 42,000 inhabitants, and the bill was thus reported to the House.

Massachusetts Legislature.

SENATE.

JAN. 16. An act defining the general powers and duties of manufacturing corporations, passed to be engrossed.

Leave was given to bring in bills to establish a bank at Greenfield and at Concord.

JAN. 17. The Senate proceeded to the choice of Major General of the Middlesex division of militia. On counting the votes, it was found that Brigadier Gen. Nathaniel Austin was chosen.

The House not having concurred in this choice, the Senate proceeded to vote again, and adhered to the choice of Gen. Austin.

A message and documents were received from his Excellency the Governor, relative to the militia. It was read and referred to a committee of five.

Various petitions were received, read, and referred.

JAN. 18. Bills to incorporate the Franklin and Middlesex Bank, passed to be engrossed.

A petition for the establishment of a deaf and dumb asylum, was referred to a joint committee.

A petition from the selectmen of Boston, relative to the erection of wooden buildings, was read and referred.

JAN. 19 A message was received from his Excellency the Governor, giving information of measures that were taking to obtain the allowance of the claims of this state on the general government, for reimbursement of monies expended during the late war with England.

JAN. 20. Bills to incorporate the Beverly Marine Insurance company, and the town of Warren, passed to be engrossed. Various petitions were referred to committees.

JAN. 21. A petition for a Bank at Troy, was referred to the committee on banks.

A bill to incorporate the Veterinary Institution, passed to be engrossed.

JAN. 22. The report of the committee to whom was referred the Maryland resolutions, respecting the appropriation of lands for purposes of education, was read and ordered to be printed.

JAN. 23. The report of the committee relative to the state Prison, was read, and committed to the committee who have under consideration the part of his Excellency's message relating to it. The other business of the day, was of a local or private nature.

JAN. 24. A remonstrance was read and committed from the town of Chelsea, against the petition of the town of Boston for a city government.

The secretary was directed to inform the Governor, that the two houses had made choice of Gen. Nathaniel Austin, as Major General of the third division of militia.

HOUSE OF REPRESENTATIVES.

JAN. 16. A bill to increase the numbers and extend the powers of the Justices of the courts of sessions, was read twice, and ordered to a third reading.

The Hon. Josiah Quincy, having been appointed by the Governor and Council, Judge of the Municipal court of the town of Boston, resigned the office of Speaker of the House, and Luther Lawrence, Esq. of Groton, was chosen speaker in his place.

A number of petitions were read and committed.

JAN. 17. A bill to exempt students at private schools from military duty, was denied a second reading.

A committee was appointed to consider the laws defining the power and duty of assessors. Various petitions were disposed of; the other business of the day was of minor importance.

JAN. 18. A bill regulating elections, was read a first time, and ordered to be printed.

A petition for the incorporation of an establishment at Nahant, was referred to the committee on towns.

Petitions of the Hingham and Quincy Bridge, &c. Corporation—and of the assessors of Amesbury, were referred to committees.

JAN. 19. After disposing of petitions, the committee of Finance was ordered to report on the state Tax necessary to be granted the present year.

The other business of the day was unimportant.

JAN. 21. Mr. Allen, from a committee on the subject, reported five revenue bills, which were read and committed. These bills propose to tax auctioneers in towns of a given population, for their licenses—also shop-keepers, brokers and money changers.

Various petitions were read and committed.

A remonstrance was received from *George Cabot*, and upwards of 1200 others, against the application of the selectmen for permission to erect wooden buildings in Boston.

JAN. 22. A bill to regulate the elections of the state was read a second time, and Friday assigned for further consideration.

A bill making further provision for the detection of persons committing robbery, &c. was read a second time.

The Beverly Marine Insurance company incorporation bill, passed to be engrossed.

The report of the committee of Valuation, was read and accepted.

A petition for a savings Bank in Charlestown, and an estimate of the county tax for Plymouth, were received and committed.

Remonstrances against the petition of the Hingham and Quincy Bridge corporation, were referred to the committee on the subject.

JAN. 23. Various petitions and remonstrances were received.

Bills to incorporate the Franklin bank at Greenfield, and the Middlesex bank at Concord, passed to be engrossed.

Several other bills passed various stages.

JAN. 24. Several petitions were read and committed.

Agreeably to adjournment, the House proceed to elect a Major General on their part for the third division; and on the votes being taken, it appeared that Gen. N. Austin was chosen.

A commuuication relative to the Ameriean Education Society, on our second page, has been inserted; not from any hostility to the *professed* objects of the institution, but only with a view to co-operate with the writer, in exposing what is deemed bad in the practical features of the institution; and calling the attention of the community to the narrow and exclusive principles on which its affairs are conducted.

When we reflect on the truly dignified and noble purpose, for which the society was professedly formed, we cannot look but with deep regret on the unworthy arts to which it now descends, to effect its purposes. We consider this as one of the strongest *circumstantial* evidences, that the society is no longer conducted on the enlarged and catholic principles, on which it was established; but has become the engine of a party. There is no doubt, that, from the circumstance that young men of different denominations enjoy the charities of this institution, many of its patrons suppose that it is conducted on the most catholic principles. We think it time that their minds were disabused of this impression, and made to understand that no young man is admitted to the charities of the institution, till he has passed the ordeal of a *Calvinistic examination*.

We refer our readers to some remarks on this subject in No. 8, of the Christian Register,; and particularly to the circumstance there stated; that the Rev. Dr. Pearson, who may be properly called the founder of the society, has withdrawn from it his patronage and countenance, on account of the exclusive spirit which now governs its operations.

Boston Fuel Savings Institution.

The period having arrived when the operations of the Boston Fuel Savings Institution for the past year are about to be brought to a close, the Trustees of that Institution deem it a duty to its patrons and the public, to make a disclosure of the proceedings and the effects they have produced, so far as they can be traced at the present time.

Two objects were aimed at by this Institution; the first and principal of which was to induce the poorer classes of the community to lay by the money which they might otherwise squander in summer, for the purchase of a necessary article, of which they would be destitute in winter; and by affording a secure deposit for their money where it would be disposed of faithfully for their advantage, and thereby leading them to habits of foresight and economy, the best preservatives from pauperism. The other (and which was considered a secondary one,) was by uniting the means of many persons in judicious and early purchases, to enable them to obtain their wood at a cheaper rate than they would otherwise procure it in small quantities and at a later season.

The Trustees have the satisfaction of announcing, that so far as can be judged from a single year of trial, there is every prospect of the first object being fully attained by the Institution. The amount of deposits is full as great as could have been expected on the first year; and have been made (as will be seen by the statement annexed,) by the very classes of people whom it was most desired to benefit. Great satisfaction and gratitude has been expressed by those who have availed themselves of this establishment; we have many acknowledgments that money has been saved which would otherwise have been spent; and have reason to believe, that many are enjoying at this inclement season, the comforts of a good fire, procured by their own industry, who without this Institution, would have been dependant for it on the hand of charity.

With regard to the second object of the Institution, viz. the cheapening of wood to the poor—we have to regret that the p ist year has proved the most unfavorable that could have been selected;—the price of wood in the summer when it is necessary to purchase it, was uncommonly high, and at the present time is unexpectedly low; from which circumstances the saving by early purchase has been less than was originally contemplated. It may be also remarked that the lateness of the season on which deposits were commenced this year, and the uncertainty of their amount, had a tendency to delay the purchase of wood, and thereby enhance the price. We hope this case will not again occur; and that in future, *all* the benefits contemplated by the Institution will be realised; and while it is to be regretted that the expectations of cheapness, which (are the most rational grounds,) had been held out, have proved illusory, and have doubtless led to disappointments in some instances, we have the satisfaction of observing that in most cases the real source of failure has been duly appreciated by the good sense of depositors, who have remained satisfied with the other benefits derived from the institution. With these preliminary remarks, we now subjoin a statement of our proceedings.

The whole amount deposited for wood, in 1821, viz.: from May 1, to Nov. 10, is 2,114 dolls, 20 cts.—which were made by the following classes of persons:—

School-mistresses,	13	Watchmen,	2
Tailoresses,	31	Sextons	3
Seamstresses	42	Hand-cartmen	2
Laundresses	39	Jour. Mech.	53
Widows	27	Boatmen	2
Nurses	11	No occupation	11
Cooks	3		
Labourers	17	Persons	256

The whole amount paid for 500 and 1-2 cords of wood, is 2,465 00

Leaving a surplus of wood to be disposed of, of 76 1-2 cords, 350 80

The amount of deposits is in wood	423 cords
Orders have been drawn to Jan. 13, for	230 1-2 do.
Leaving yet undrawn by depositors,	192 1-2

Respectfully submitted,
By order of the President and Trustees,
J. P. BLANCHARD, *Sec'y.*

Boston, Jan. 22, 1822.

Laudable Act.—Sergeant *Joseph Meserve* and corporal *Thomas Birmingham*, of Fort Independence, at the imminent risk of their own lives, proceeded thence on the ice, on Saturday evening last, to the relief of a lad, who had broken through the ice while attempting to cross from this town to Dorchester, and arrived in time to rescue him from a watery grave. This act of humanity, so highly creditable to the abovenamed individuals, we trust will not pass unnoticed by our Humane Society. *Patriot.*

By an arrival at Charleston from Cape Haytien, it is stated that President Boyer was collecting his forces about the first of January, with a view of attacking the Spanish part of the Island—it was supposed that all would be in readiness about the middle of February. *Daily. Ad.*

Piracy—The Sch. Planter, of Portland, Dennison, master, was boarded on the 16th Dec. off Cape Antonio, from two piratical schooners from 16 to 20 tons each, who plundered all the money on board, amounting to 300 or 350 dollars, 38 bags of coffee, 40 boxes of cider, and all the captain and mate's clothing and chests, and flogged the captain very severely to make him tell where there was more money concealed.

Bost Pat.

One hundred and sixteen ladies, in Washington, Pensylvania, have publicly resolved to clothe themselves and families, exclusively in articles of domestic manufacture, and to employ no person to spin, sew, knit or weave, who will not follow their example, and appropriate part of their earnings to the education of their children or other relatives.

PHILADELPHIA, JAN. 21.

We understand that the spacious lot, on Broad street, between Chesnut and Walnut, known as Vauxhall Gardens, has been purchased by a board of trustees for the purpose of being converted into a Monastery for the reception of Monks and Nuns. *Relf.*

NEW-YORK, JAN. 21.

Infanticide.—On Wednesday morning, a new born infant perfectly naked, with its scull fractured, was found exposed at the French Tan yards. The coroner offered a reward to certain persons in the vicinity, if they could find out the unnatural mother, or the wretch who had been concerned in the perpetration of so diabolical a deed; but his efforts have hitherto been ineffectual.

Accident.—In performing the military funeral service of the late Major General Frost, at Sanford, Mr. Oliver Perkins, of Kennebunk, a private in the artillery, detailed for this purpose, while in the act of loading one of the pieces, the cartridge accidentally took fire, which occasioned Mr. Perkins the loss of both arms, one of his eyes, and otherwise much injured him. One of his hands and arms was found near twenty rods from the gun in a mangled and shocking condition; only a part of the other has been found. Mr. Perkins has a wife and small family. Hopes are entertained of his recovery. *Argus.*

ALBANY, DEC. 26.

Globe Manufactory.

We would call the attention of the public to a highly useful establishment in this city, which has not hitherto attracted that notice which its merits would seem to warrant. We allude to the Globe manufactory of the Messrs. Wilsons, 110, Washington-street. This is the only establishment of the kind in America, if we are rightly informed. They make globes from three to thirteen and an half inches in diameter, and are preparing plates for a larger size. The execution of their work will bear comparison with any of a similar kind that is imported, and is afforded at a considerable reduction of cost. When this fact is taken into consideration, setting patriotism aside, one would suppose that our public seminaries, as well as private gentlemen who may want, would give the preference to this establishment, rather than send their cash out of the country for that which may be had, as highly and correctly finished at home. We would invite scientific judges to call and see for themselves.

Four hundred and seventy-seven Monasteries have been lately suppressed in Spain.

The willful murder of of a slave, has lately been declared a capital crime, and punishable with death, in South Carolina.

ORDINATION.

Wednesday next is appointed for the ordination of Mr. Benjamin Huntoon over the Congregational Church and Society in Canton.

DIED,

At Hingham, Mr. Japhet Hobart, aged 84, great-grandson of the Rev. Peter Hobart, the first minister of Hingham; who came from England to Boston with his church in 1635; thence they coasted round the bay in search of a permanent residence, and entering the cove of Hingham, chose that place for their settlement, where Mr. H. continued in the ministry 43 years. About two months before his death, (which happened Jan. 20, 1679) the Rev. John Norton was ordained his successor, and lived in the ministry almost 38 years; and after a vacancy of about 20 months the late Dr. Gay was ordained, and continued the pastor 68 years, 9 months and some days; at his death it was remarked, that the first parish in Hingham, for nearly 152 years, had had but three ordained ministers, and been vacant hardly one year and eight months. Seven months after the decease of Dr. Gay, Mr. Ware was ordained, and remained the minister almost 19 years, till called to the professorship which he now fills in the university. The Rev. Joseph Richardson succeeded Dr. Ware in the parish; and the Rev. Henry Colman was ordained over a new society formed by a secession from the parish, but this connection was dissolved after it had subsisted about 13 years, and the present minister (Rev. Mr. Brooks) was ordained in his stead.

NORTON'S SERMON.

IN the press, and will be published to-morrow, and for sale at 47, Marlborough-Street, corner of Franklin-Street—*The duty of religious toleration, mutual sympathy, and fellowship, among Christians of different denominations*, exhibited in a SERMON, delivered at Weymouth, on a peculiarly interesting and important occasion, by JACOB NORTON, Pastor of the North Church and Society in said town.—Published by request.

"*Why beholdest thou the mote that is in thy brother's eye, but considereest not the beam that is in thine own eye.* Jesus Christ.

"*A man that is an heretic, after the second admonition, reject.* Apostle Paul.

PROPOSALS FOR PUBLISHING, BY SUBSCRIPTION,

SERMONS,

By the most eminent Divines in Europe and America,

ON THE ADVANTAGES AND BLESSINGS OF

PEACE.

IT is intended to comprise in a small volume, for the use of families, the Sermons of *Toulmin, Hall, Chalmers, Bogue, Burder, Fox, Channing, Parish*, in which the pleas of Reason, Humanity and Religion, are urged with great eloquence in favour of PEACE; and against the multiplied evils and ruinous tendency of *War*.

The work will be published in a duodecimo volume of about three hundred and fifty pages, and delivered to subscribers at seventy-five cents, in boards.

The profits of the sale will be applied to the use of the Peace Society.

The friends of Peace may now have an opportunity of gratifying themselves, and promoting the cause most dear to them, by subscribing for the Sermons above mentioned

☞ Subscription papers are posted in most of the bookstores in town, and in the hands of the members of the Peace Society.

POETRY.

SONG OF A CAPTIVE JEW IN BABYLON.

BY THOMAS DALE.

LET the broad veil of darkness be rolled from before thee,
Oh Lord! and descend on the wing of the storm;
Dispersed or enslaved are the saints that adore thee,
And the rude hands of strangers thy temple deform:
And Salem, our Salem, lies low and degraded,
While far from her ruins in exile we pine;
Yet still is the hope of thy "remnant" unfaded—
The hand which implants it, Jehovah, is thine.

Alas! we were warned, but we recked not the warning,
Till our warriors grew weak in the day of despair;
And our glory was fled, as the light cloud of morning,
That gleams for a moment, and melts into air;
As the proud heathens trampled o'er Zion's sad daughter,
She wept tears of blood o'er her guilt and her woe;
For the voice of her God had commissioned the slaughter,
The rod of his vengeance had pointed the blow.

Though foul are the sins, oh! thou lost one, which stain thee,
The tear of repentance can wash them away;
Though galling and base are the bonds that enchain thee,
The God who imposed them can lighten their sway.
For a Star yet shall rise o'er the darkness of Judah,
A Branch yet shall flourish on Jesse's proud stem;
And Zion shall triumph o'er those that subdued her,
Yea, triumph in giving a Saviour to them!

'TIS TO THE EAST.

'Tis to the East the Hebrew bends,
When morn unveils its brow;
And while the evening rite ascends,
The East receives his vow;
Dear to the exile is the soil
That rear'd Jehovah's vine;
Dear to the wretched heir of toil,
Thy memory, Palestine!

'Tis to the East the Hebrew turns,
The clime to prescience dear,
When kindling recollection burns,
When memory claims the tear,
Land of the Patriarch! he recals
The days of promise, when
The timbrel rang along thy halls,
And God commun'd with men.

Where Babel wept Judea's wrongs,
The banish'd Hebrew sighs;
Where Zion swell'd his holy songs,
His tribute seems to rise;
And hope still wings his thought afar—
It tells to those that roam,
That he who rode the cloudy car
Will guide his people home! *Theo. Rep.*

ENGLISH INSANE HOSPITAL.

The following extract from the journal of a traveller who visited this institution in September last, is from the London New Monthly Magazine.

Visit to Bedlam.

My mind was so full of the dreadful recollection of what I had heard of the old hospital of this name in Moor-fields, that I went prepared to have my feelings harrowed up by the most awful and distressing scenes of human suffering.—What then was my surprise to find the New Bethlehem not only divested of every thing shocking and terrible, but exhibiting a character of cheerfulness and comfort that could scarcely be expected to enliven the gloomy abodes of madness. Nothing can well demonstrate more convincingly the inevitable tendency of all power to abuse, and the necessity of constant vigilance to prevent the degeneracy and perversion of all human institutions, than the state of the old Bedlam Hospital.—Will it be believed, that in the 19th century, in the heart of the British metropolis, and under the superintendence of physicians of the highest reputation for intelligence and humanity, a system of cruelty was exposed that would disgrace the worst history of the worst times. In one cell was found a poor wretch who had been chained down to his bedstead for twelve years under a load of fetters—compared with which Trenck's were a play thing—that scarcely allowed him liberty enough to turn himself round.—No one ever entered the door of his dungeon. His food was pushed in through a hole in the wall; and there he was left to linger out his life without help or hope, till he was rescued by the arrival of the commissioners of inquiry.

The heart sickens at the thought of such misery, and gladly turns to the contemplation of the new establishment. It is a handsome and spacious building, not decorated with too much architectural magnificence without, to mock, as it were, the misery within, but plain and simple in its exterior; and the architect seems to have been properly confined to its true object—the convenience and well being of the patients. It is calculated to accommodate two hundred; and nothing can exceed the neatness, even to nicety, of the whole establishment, in all the details of its provisions for carrying on the daily incidents of life, connected with eating, drinking, and sleeping. There was nothing to offend the sight or the smell; and even in those unhappy cases, where the patients had lost all mental and bodily control, the most complete arrangements were made for securing their cleanliness and comfort, to an extent, indeed, that scarcely could be looked for in a charity institution, where the patients are received and maintained gratuitously out of the funds of the hospital.

Our visit was made under the most advantageous circumstances; for just as we arrived, Mr. D. the governor of St. Luke's, was announced, whose object being the same as our own, we went round the hospital together. There was only one patient under restraint, and he was confined in his cell by a light chain. This was a desperate maniac, who had a few days before committed a savage murder on the person of a fellow-patient. He had found in grubbing up the gravel of one of the court-yards the blade of an old knife, which he contrived to fix in a handle of wood, and having sharpened it for his purpose, he seized upon his victim, and in the middle of the day, in the presence of a crowd of spectators, laid him prostrate at his feet with twenty mortal gashes—'the least a death to nature.' All the rest were at large taking exercise in the courts, or roaming about the galleries, the windows of which, with a view to their amusement, were made to command a prospect of the adjacent road. In the course of our round we approached the bed of an old man who was languishing in the last stage of a palsy. He addressed Mr. D. as an old acquaintance. "Why," said Mr. D. "you don't know who I am, do you?" 'Yes, to be sure I do,' said the mad-man, 'you are Mr. D.' Upon inquiry it was discovered that this man had once seen Mr. D. about five and thirty years before at the old Bedlam Hospital. Thus it seems that the memory, at least, may remain unimpaired amidst the general wreck of the understanding.

There are certain wards set apart for the reception of criminal lunatics. In one of these were assembled nine persons, every one of whom had committed murder; and it required no little exertion of nerve to feel at ease in such company. Amongst this class, old Peg Nicholson was pointed out to us, who sometime in the last century attempted the life of king George, III. and whose appearance, or rather apparition, after the lapse of so many years, seemed like a resurrection from the dead. Here, too, is Hatfield, who made a similar attempt at a later period; and here, also, are all those mischievous maniacs, whose histories have from time to time served to fill up a column in the public prints; from the disappointed lover who fired a pistol at Miss Kelly, to the disappointed half-pay officer who took a flying shot at Lord Palmerston.

We were continually assailed with petitions for a few coppers for the purpose of snuff and tobacco; and many took us aside with coherent, well-told tales of the treacherous devices by which they had been trepanned into a place of confinement; some of which really sounded so probable, that if this were not known to be the commonest of delusions that prevailed in these cases, it would have been difficult to withhold belief from such circumstantial details. We had an example of the ruling passion strong in madness as in death, in the reply of a poor dancing master, of whom we were inquiring whether he had any thing to complain of. "Complain of?" said he, "look at my shoes!" which were certainly not of that light fantastic character to which he had probably been accustomed in his dancing days. We were much struck, too, with a pretty interesting looking girl who had gone mad for love. Her hair was floating loosely about her shoulders, and she came tripping up to us, humming an air, and suddenly addressed us—"Did you know Sam Williams! Ah he was a sweet youth: But, then, do you know they took him away to India, and there Warren Hastings killed him; but I made him pay a guinea for it—that's what I did!" and then bursting out into a wild hysterical laugh, she turned away and ran off in another direction.—Amongst the incurables we saw a poor cracked creature, the miserable victim of nervosity.—His fears had at last driven him out of his wits, and he was at this time a prey to the strongest paroxysms of apprehension. All day long he was crouching down and trembling under an idea that the sky was about to fall; and he cried out to us—"Take care, don't you see it shake? Now it is coming!"

It would be endless to recount all the strange and ridiculous delusions which we found possessing the distempered brains of the inhabitants of Bedlam, and ruling them with all the force of reality.

If there was any thing in the management of this asylum to which one might object, it is, perhaps, the unnecessary parade of locks and keys, and bars and bolts; but, upon the whole, we were strongly impressed with the admirable regulations that prevailed throughout, and of the excellent effects of kindness and conciliation in mitigating the violence of this dreadful visitation. The admiration we felt was expressed in every language of Europe, by the various visitors from different countries, who have recorded their sentiments in the books of the hospital.

Having concluded our survey, we were glad to escape from this melancholy scene. We had seen examples of almost every variety of mental derangement:—religious enthusiasts; political projectors; despairing lovers; husbands frantic for the loss of their wives; wives for the loss of their husbands; parents for the loss of their children. Only one modification of grief seemed wanting, there were no filial instances of the same effect being produced by the loss of parents. In reflecting upon this fact, however, we ought rather to admire the wise dispensation of Providence in thus constructing the human mind, than suppose the younger part of our species deficient in the kindly feelings of affection. In the natural course of events, such excessive sensibility must have proved a constant source of misery. Happily it has been ordered otherwise; and the reasoning that Shakspeare has put into the mouth of the hypocritical king of Denmark, has its just and reasonable effect on the most sensitive mind.

——"The survivor bound
In filial obligation for some term,
Performs obsequious sorrow: but to persevere
In obstinate condolement, is a course
Of impious stubbornness; 'tis unmanly grief,
And shows a will most impious to Heaven."

What an awful impression does the contemplation of a spectacle like Bedlam leave upon the mind! How wonderfully, and yet how fearfully, are we made! There is no part of the mysterious subject of evil, with respect to its origin and purpose, that is so inexplicable as this; and who can help exclaiming, *why* is it that we are made? But we are surrounded by mysteries on every side which baffle our inquiries, and the result of our boasted knowledge

"Is but to know how little can be known."

If we endeavour to push our conjectures farther, and escape from the narrow circle with which it has pleased Heaven to circumscribe our faculties, the attempt always ends in defeat and disappointment. We have, it is true, a glimmering of the world above us, but if we presume to imagine we can break the bars of our prison, and soar into these forbidden regions, what is the result? We exhaust our strength in fruitless efforts;—like an imprisoned insect, who, seeing the light without, tries to escape from the confinement of a room, and bangs himself with piteous violence against the window, humming and buzzing with increasing impatience at every successive failure of his hope, till wearied out at last he sinks into a corner, sore and crestfallen, to brood in silence over his own ignorance and helplessness.

CONVERSATION ON WAR.

From Grecian Stories, by Maria Hack.

But what most show'd the vanity of life,
Was to behold the nations all on fire,
In cruel broils engag'd and deadly strife;
Most Christian kings inflam'd by black desire,
With honourable ruffians in their hire,
Cause war to rage, and blood around to pour.
Of this sad work when each begins to tire,
They sit them down just where they were before,
Till for new scenes of woe peace shall their force restore. THOMPSON.

"The account we read of the Spartans last night surprised me very much, mamma, (said Harry;) I could not have believed they would use their poor slaves so shamefully; for I thought that the truly brave were always humane.

Mrs. B.—If by the "truly brave" you mean those who excel in the art of war, I am sure, Harry, that if they are really humane they must be truly miserable.

Harry.—It does not appear so to me, mamma. If I were an officer I should feel a great deal of pleasure in assisting the wounded, and taking care of prisoners.

Mrs. B.—But would it not make you very unhappy to reflect, that if it had not been for the war, the poor men you were so kindly assisting might be at home with their own familes, neither wounded nor made prisoners? In the hour of victory, the greatest victory that has been gained by the greatest General of our own times, these sad thoughts pressed heavily on the heart of the conqueror. It would be impossible to give you an idea of the agitation and anxiety endured by this great commander during the latter part of the terrible conflict. Thousands of brave men, whom he had often led to battle, lay lifeless before him. Though resolved that himself, and every Englishman in the field should die rather than yield the contest, he felt that it was an awful alternative. He was anxiously expecting his allies to come to his assistance; and often, it is said, he prayed in agony for the Prussians on the night. When at last the thunder of their artillery was heard advancing, he exclaimed, "There goes old Blucher at last!" and burst into tears. Even the full assurance of victory could not remove his sorrow: "Believe me," he afterwards said, "that nothing excepting a battle lost, can be half so melancholy as a battle won. The bravery of my troops has hitherto saved me from that greater evil; but to win even such as this of Waterloo, at the expense of the lives of so many gallant friends, could only be termed a heavy misfortune, were it not for its results to the public benefit."—*Herald of Peace.*

DEFERRED ARTICLES.

NEW-YORK, JAN. 3.

Capt. Myrick, of the schr Catherine & Jane, from Pensacola, states, that the United States sloop of war Hornet arrived there on the 29th November, in company with a piratical prize brig of 18 guns and 157 men. She was boarded by the Hornet on the south side of St. Domingo, at anchor, and taken possession of. She is a larger vessel than the Hornet, mounts more guns, and has a greater compliment of men. On the arrival of the prize at Pensacola, the crew were all ironed, and the judge not having cognizance of the case, she was manned from the Hornet and sent round to New-Orleans for adjudication. *Daily Advertiser.*

WASHINGTON, JAN. 8.

The Board of Commissioners for deciding on Claims arising under the Spanish Treaty, met at its apartment yesterday, pursuant to adjournment. Present, Mr. White and Mr. King. After hearing an argument from Mr. Winder on a particular point, the Board adjourned to Tuesday. The third Commissioner, Mr. Tazewell, is expected in a day or two. *Int.*

By the late census, it appears that the slaves in the United States amount to about 1,531,436.—There are of foreigners not naturalized, 53,356.—Persons engaged in agriculture, 2,065,699. In Commerce, 72,397. In Manufactures, 449,247.—Those engaged in manufactures, include mechanics of every description.

It has been recommended by the magistrates of Norwich, (Eng.) to pay workmen's wages not later in the week than Friday, "to enable them to make their purchases without *encroaching* on the *Sabbath*, and with a view to the *better observance* of that day."

HIGHWAY ROBBERY.

By an advertisement from Bristol, R. I. dated Jan. 12, 1821, it appears that a Mr. George Weed, was, at the edge of the woods, about one mile from Attleborough, (Barrow's Tavern) attacked by two armed ruffians, one of whom seized the reins, whilst the other presented a pistol, and after giving him several blows, robbed him of his pocket book, enclosing 114 dollars in money, a letter containing about 20 dollars, besides notes of hand and other papers. He offers one hundred dollars reward for the apprehension of either of the highway robbers.

The British Commissioners at Sierra Leone announce a sensible diminution in the Slave Trade, and add, that it is ascribed, in a large degree, to the well-directed efforts of the public vessels of the United States cruising in that quarter. *Recorder.*

Apprentices' Library.

Mr. CHARLES CALLENDER has been appointed Librarian of the Apprentices' Library of this town. This Institution, which has found numerous imitators and encomiasts in the United States and Europe, continues in successful operation; and the Library Room is opened every Monday afternoon, for the delivery of Books, and receiving subscriptions; which will also be received at the stores of Messrs. CHARLES NICHOLS, Market-street, and THOMAS WELLS, Union-street.

Removal.

The Office of the CHRISTIAN REGISTER, is removed from Congress-street, to the chambers over No. 47 MARLBOROUGH-STREET, CORNER of FRANKLIN-STREET, nearly opposite the Marlborough Hotel. Entrance the first door on Franklin-street.

Subscriptions are received at the Office, or at Cummings & Hilliard's, No. 1 Cornhill. Communications may be left at either of the above places, or with the editor, No. 3, Newbury-place. New subscribers who wish to file their papers, can be furnished with a regular series of the numbers from the commencement of the work.

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Nov. 16.

Mr. Brooks' Address.

JUST published, and for sale by *J. W. Burditt*, Court-st. and by Messrs. *Cummings & Hilliard*, No. 1, Cornhill, "*An* ADDRESS delivered before the *Hingham Peace Society*, Dec. 6, 1821, by CHARLES BROOKS, minister of the third church in Hingham."
Dec. 28.

To Let.

A COMMODIOUS apartment, well calculated for, and which has for some time been occupied as a Printing-Office, in the centre of business. Inquire of JOHN COTTON, JR. No. 47 Marlboro' St. corner of Franklin St. Possession given immediately.
Jan. 4.

Massachusetts Charitable Mechanic Association.

APPLICATIONS to the COMMITTEE OF RELIEF of the Massachusetts Charitable Mechanic Association, will be attended to by *John Cotton, Oliver Johonnot, Daniel Messinger, Benjamin Clark, Isaac Harris, and Jonathan Harrington*, Committee.
Information is requested of those who are proper subjects of this charity. Nov. 30.

Apprentice Wanted.

AN active and intelligent boy is wanted as an Apprentice to the Printing business. Apply at this Office. Jan. 18.

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